THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—MARK 1: 15.

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JOSEPH SMITH THE PROPHET.

A REVIEW OF HIS LIFE AND WORKS, BY ELDER MATTHIAS F. COWLEY, OF THE QUORUM OF THE TWELVE.

(*Concluded from page 36.*)

DID ancient prophets predict most clearly the events of the future? So did Joseph Smith. Were the prophecies of ancient seers most literally fulfilled? In like manner have been verified the inspired prophecies of this great modern Seer. Did they work mighty miracles by the power of God? So did Joseph Smith. Did the Messiah and the ancient Apostles promise that the true believer should enjoy the remarkable gifts and powers of the Holy Spirit? Thus did the Prophet Joseph, to all who would receive the divine message he was sent to deliver. Were the promises of the ancient Apostles fulfilled to the very letter? Yes; and in just as literal a manner have the Latter-day Saints received the fulfillment of the promises made by the Prophet Joseph Smith. The modern witnesses are numbered by hundreds of thousands, they "have done the will of the Father, and they know of the doctrine." The teachings of the ancient Prophets produced in the lives of the obedient the gifts and the graces which adorned the life of the Messiah and brought them to a unity of the faith. The application of the truths to the lives of the people as taught by the Prophet Joseph have produced results no less marvelous.

The Saints have been gathered from many nations. Formerly they were of many sects, of various educations, traditions, and languages. Through the Gospel of Christ as taught and administered by the Prophet Joseph Smith, they have been "baptized by one spirit into one body," they enjoy the gifts and blessings of the Holy Spirit, and have come to the unity of the faith regarding the glorious plan of eternal life. The practical results of this work

presents to the world, in the lives of its adherents, the grandest exhibition of temperance, virtue, love, and charity; of patience, long-suffering, and industry; of a unity of purpose and implicit faith in God. The work has stood the test of opposition in every form; and now we ask in addition to the evidence of sound doctrine, of miracles wrought, of prophecies fulfilled, and of promises realized, did the ancient apostles and prophets, after suffering privation, scorn, and relentless persecution, lay down their lives and seal their testimonies with their innocent blood—did they do all this? Yes; and so did Joseph Smith the Prophet, and his faithful brother, Hyrum.

Point us to any class of evidence which proves that Moses, Isaiah, Jeremiah, Daniel, Peter, James, or John were divinely inspired, and we will cite to you the same kind of evidence to prove that Joseph Smith was a Prophet of the living God. It is not so much in miracles that men of God are great, but in what they do for the restoration of man to the presence and glory of his Maker. John the Baptist did no miracle, and yet of him the Savior said, "a greater prophet was never born of woman." What made him great? He was appointed of the Father to do what no other man was authorized and privileged to do—to baptize the Son of God, without which the Savior of the world could never have fulfilled all the law of righteousness.

The brother of Jared commanded the mountain to be removed, and it was removed. Under the voice of Enoch the earth shook and trembled. Moses, quickened by the power of God, saw every particle of the earth, and all the inhabitants thereof, down to the latest generations of time. By faith he commanded, and the waters of the red sea divided asunder. By faith, Jesus and the ancient Prophets on the eastern and western hemispheres raised the dead to life, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, were delivered from prison, healed the sick, and wrought many other mighty miracles.

All these show forth the matchless power of God, and teach to man the great lessons of faith and divine authority, in contrast to which the professions of modern sectarianism is a solemn mockery in the sight of God, being without divine authority and destitute of the principle of faith. Salvation from sin and a return to the presence of our Heavenly Father, is not accomplished by outward signs, nor the working of mighty miracles, however great, but by obedience to the laws and ordinances of the Gospel of Christ, administered by men holding the keys of divine authority. All these keys, principles, and powers of salvation were held and exercised in all their fulness for the living and the dead by the Prophet Joseph Smith. Thus was he empowered to accomplish more for the salvation of man than any other Prophet except the Lord Jesus Christ.

The present generation of mankind will fail through ignorance and prejudice to acknowledge the importance of the great work resulting from the mission of this great man, but future generations by force of their own convictions and the power of God, will be compelled to acknowledge the truth and greatness of his work.

In a work entitled "Figures of the Past," by Josiah Quincy, an American historian, the author has this to say regarding his convictions of Joseph Smith and the work he accomplished: "It is by no means improbable that

some future text book for the use of generations yet unborn will contain a question something like this: What historical American of the nineteeth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogator may be thus written: *Joseph Smith, the Mormon Prophet.* . . . such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. . . . The most vital questions that Americans are asking each other to-day, have to do with this man and what he has left us."

The personal character of the Prophet Joseph was in perfect harmony with the greatness and grandeur of the divine work which the Lord called him to do. Always submissive and obedient to the will of the Lord, he was meek and humble. Facing the opposition of the world, in the proclamation of the divine message entrusted to him, he displayed all the courage which characterized the ancient prophets of God. In his boyhood days he was a perfect example in love, respect, and obedience to parents, and he had such a high regard for personal purity in its every phase that he shunned evil more keenly than he would the fangs of a venomous serpent.

To illustrate the strength of his character, the following incident is related by his mother. In his boyhood days he suffered very sorely from an afflicted limb, his condition being so serious that the physicians determined that portions of the bone must be extracted. To prepare him for the painful operation they requested him to take some liquor as a stimulant. This the boy positively refused to do, saying that he preferred to suffer the pain rather than take into his system that which he considered impure. He merely asked to be held in his father's arms while he underwent the painful operation, which he endured with the utmost patience and courage. This principle of self-denial, devotion to the right, moral and physical courage, adorned his entire life. He honored God, was patriotic to his country, loving and true to his friends, even to the last.

When Joseph and Hyrum Smith suffered martyrdom in Carthage, Illinois, on the 27th of June, 1844, the last great act of Joseph's life before he died (his brother Hyrum having already been slain) was to leap from the window of Carthage jail that he might draw the attention of the mob from the inside of the building, and thus save the lives of Elders John Taylor and Willard Richards, who were there as friends of himself and his brother Hyrum. Thus in the very last moments of his earthly life he showed that perfect standard of divine love expressed by the Redeemer of the world, by the giving of His own life, and the words which fell from His lips when He said, "greater love hath no man than this, that a man lay down his life for his friends."

In all the labors incident to the mission of the Prophet Joseph, his beloved brother Hyrum was truly a brother indeed, and a faithful undeviating friend. Hyrum Smith never complained or murmured, but was meek, patient, kind-hearted, and brave. He needed no reproof, as he was the embodiment of purity and honor. He assisted his brother Joseph in all his labors, suffering with him in all his trials. In unison with the Prophet he laid down his life, and sealed his testimony with his blood.

The devotion and integrity of the Patriarch Hyrum Smith is perpetuated with honor by his noble sons—President Joseph F. Smith, who is the Presi-

dent of the Church of Jesus Christ of Latter-day Saints, and John Smith, who occupies the same position as his honored father—Presiding Patriarch of the Church. These faithful brothers, like the faithful martyrs who have gone before, are honored and loved by the Saints of God throughout the world. In all generations which are to come, there will be found among the Apostles and Patriarchs and leading Elders of the Church of Christ, the descendants of the Patriarch Hyrum Smith.

Joseph and Hyrum Smith, the great Prophet and the Patriarch of the last dispensation were one in life, and in death they were not separated. Their names are properly linked together in the memory of the Saints, and will be throughout all future generations.

Let us therefore honor, and teach our children to love, honor, and respect the men whom God hath honored, whether living or dead. Especially let us never allow the 23rd of December to pass us by, without grateful memories, and a proper commemoration of the birth, the life and the labors of him whom God hath placed at the head of the greatest dispensation of the Gospel ever committed to man on the earth—the Prophet Joseph Smith.

"THE FIFTH GOSPEL."

BY ELDER B. H. ROBERTS.

(*Continued from page 46.*)

I COME now to a greater point, where more light—and light that is very necessary—is added to this sermon on the mount. I commence reading from Matthew vi: 24.

"No man can serve two masters; for either he will hate one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

"Therefore I say unto you, Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies in the field, how they grow, they toil not, neither do they spin.

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

That is the passage of scripture against which infidels have leveled sarcasms ever since it was written; and have denounced it as utterly impracticable; as false in theory as it would be impossible in practise; and gives the evidence that Jesus was a mere idle, impractical dreamer, and not a practical reformer; for, say they, this doctrine of taking no thought of the morrow, and taking no thought respecting food and raiment, if applied to the world's affairs, would turn the wheels of progress backward and land us in a state of barbarism. There could be no civilization under such conditions. We would go back to the condition of the savage and the brute beast. And I have never yet heard a Christian argument against that assault that has been an answer to it. But I find the key to the situation in this III Nephi, or fifth gospel. There is a flood of light thrown upon this matter that makes the defense of the doctrines of Jesus easy against the infidel world. Mark what the Book of Mormon says. Proceeding along the lines of His teaching as He does in Matthew, up to the point when He tells the people that they could not serve God and mammon, this follows:

"And now it came to pass that when Jesus had spoken these words, He looked upon the twelve, whom He had chosen and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

He then proceeded to declare this doctrine of taking no thought for the morrow, but let the morrow take thought of the things of itself. But the Book of Mormon tells me that those words were not addressed to the multitude, nor are they to be followed by all the members of the Church, or by the people of the world. Jesus confined it in America to twelve men whom He chose from among His disciples, and especially commissioned to go and preach the Gospel; and to so completely dedicate themselves unto the Lord that they would give no thought to temporal things, but put heart and soul into the work of their ministry, and their Father in heaven, who knew they had need of food and raiment, would open up the way for them, even as He clothed the lilies or cared for the birds in the air. Thus limited, that doctrine is all right, is it not? And as Jesus turned from the multitude to deliver this doctrine especially adapted to the Twelve here in America, so if we had the fulness of the truth as delivered in Judea, I believe he would be represented as confining those remarks unto the men whom He had especially called unto the ministry.

So I say the fifth gospel places in our hands the means of meeting the scoffs of the unbeliever, and vindicates the doctrines of Jesus Christ, as reasonable now that we have the word of the Lord rightly divided and applied to those to whom it is suitable to apply that portion of it.

I cannot leave this passage without calling your attention to the closing sentence of the sixth chapter of Matthew: "Sufficient unto the day is the evil thereof." In III Nephi it stands: "Sufficient is the day unto the evil

thereof." In the first instance you note that the evil is made sufficient for the day. The fifth gospel has it that the day is made sufficient for the evil. Don't you think that is better? Three learned commentators say of that sentence: "An admirable practical maxim, better rendered in our version (King James' translation) than in any other, not excepting the preceding English ones. Every day brings its own cares, and to anticipate is only to doubt them." If they can thus speak in high praise of the saying of the Savior as it stands in Matthew, how much more reason they would have for praising it as it is found in III Nephi.

I will now read to you a passage which Elder Lyman read during our recent general conference, and which first suggested to me the thought of taking up this reverend gentleman's discourse and show, at least to our young people, that there is something in the fifth gospel worth while considering; that it adds something to our Christian knowledge. Jesus, giving instruction to the Nephite disciples, says:

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shal ye baptize them,

"And now behold, these are the words which ye shall say, calling them by name:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water."

If we had only been so fortunate as to have had such an explicit statement as this in our four gospels, or in one of them, what a world of contention would have been avoided, what a world of Christian persecution would have been avoided, and what unity and harmony there would have been upon a great Christian ordinance upon which Christians are now unhappily divided. Aside from this statement and the revelations that God has given in these days, there is nothing that definitely instructs the world on the subject of how baptism shall be administered. Jesus came to the disciples after His resurrection and said to them, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of course, for some two or three hundred years we have the custom of the Saints as an interpretation of the manner of baptism which was that they were immersed; but since Jesus had not specified the manner in which the ordinance was to be performed in some other way than immersion, some adopted the method of sprinkling, or of pouring the water on the person. And from that departture from the true Gospel grew up the varied methods of baptism as we have them to-day. The Greeks still immerse, and they immerse three times—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. We have an American sect who hit upon what I suppose they consider a happy thought, and that is, that baptism must not only be thrice performed, but that the candidate must be pushed face forward into the water; for, say they, would you have people going into the kingdom backwards? Of the Protestant sects, some sprinkle and some pour water on

the candidate; and one prominent minister, the late Henry Ward Beecher, reduced the ordinance to the mere act of moistening the hand and placing it on the brow of the candidate, and called that baptism! The great Catholic church, backed by its scholarship, insists that its method of sprinkling is a proper method of baptism. And so the world is divided on this great ordinance, which all confess is the visible sign of entrance into the fold of Christ—part of our birth into the kingdom of God.

What parable, what dozen parables, could be so precious in their importance to the Christian world as this explicit statement of how the ordinance of baptism shall be adminstered, if they would but accept it!

In addition to this doctrine of baptism you will find (though I shall not take time to point it out at length on this occasion) in the fifth gospel instructions given by the Savior on the subject of the Sacrament and the purposes for which it was given, which afterwards were crystallized in the prayer of consecration of the emblems, and because they were crystallized, and therefore briefer, I shall read that instruction to you as it is found in the prayer. The prophet is explaining how the Sacrament was administered after the people received this instruction from Jesus:

"And they did kneel down with the church, and pray to the Father in the name of Christ, saying:

"O God, the Eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in rememberance of the body of Thy Son, and witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which He hath given them, that they may always have His Spirit to be with them. Amen."

If the four gospels had contained the instructions of Jesus Christ on this subject as found in the fifth gospel, and finally crystallized into this beautiful, fitting prayer of consecration, the Christian world would have escaped one of its bitterest religious controversies, and the Roman Catholic church to-day would not ask men to be so untrue to their intellectual consciousness as to believe that the water which they place upon the tongue of the communicant is the actual body and the actual blood of Jesus Christ. On the other hand, the Protestant world would not be divided and sub-divided upon this question, but they would have instruction which would enable them to properly hold the great atonement of Jesus Christ in true and objective remembrance in the Sacrament.

I undertake to say now that there cannot be produced from the literature of the world, sacred or profane, a prayer that is the equal of this prayer of consecration, excepting only the Lord's prayer. With that exception, this prayer, for completeness, for a succession of solemn thoughts, fitly spoken, and crystallized into a form from which you can take nothing and to which you can add nothing without marring it, stands alone; and it adds something to our Christian knowledge. It is an important item of Christian instruction and doctrine, and one that the world much needs; you will find its scattered rays in the fifth gospel. In the form I have quoted it, it is given by Moroni.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 29, 1905.

EDITORIAL

MARRYING AND GIVING IN MARRIAGE.

THE following questions have been received from a reader of the STAR:

"How do you explain Matthew xxii: 23-30, wherein it says that in the resurrection there is no marrying or giving in marriage. Further, if the 'man is not without the woman, neither the woman without the man, in the Lord,' what will become of the many good and honest souls even within the Church who have not the opportunity of marriage? These, and other questions arise from reading the editorial in the STAR of November 24, 1904, on 'The Marriage Tie.'"

Let us read carefully the passages indicated:

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

"Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

"Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

"Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also.

"Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

"Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The wording in Luke's account of this incident varies slightly. Christ's reply is recorded as follows:

"And Jesus answering said unto them, The children of this world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The foregoing passages containing the utterances of the Savior do not invalidate the teachings of the Gospel as presented by the Latter-day Saints regarding the eternity of the marriage covenant. The Sadducees were a sect

that did not believe in the resurrection nor in a life after death. "Now there were with us seven brethren," said they to Christ, and these seven brethren of the sect of the Sadducees were certainly of the "children of the world" that "marry and are given in marriage." Christ said that His disciples were not of the world, but were children of the kingdom. There was, therefore, a clear distinction between these Sadducees and those who had become members of the Church of Christ, and heirs to the promises of the Gospel.

Christ's statement that in the resurrection from the dead these unbelievers neither marry nor are given in marriage is true; but that does not say that a marriage performed on the earth by the authority of the priesthood of God does not extend into the worlds to come. Christ told His enquirers that they knew not the Scriptures nor the power of God. Had they known that power, they would have had the priesthood among them and had exercised its divine functions. But they were of the world. They married, even as the world do to-day, not by the power of God that abides forever, but by a man-made ceremony that ends with this life; and so their marriages were not binding in the world to come, but they were as the angels in their saved condition as children of the Father.

In the great plan of salvation which God has laid down for mankind, there seems to be certain things that must be attended to on this earth, in this life. The outward forms or ordinances belong to this stage of our progression. Take, for instance, the ordinance of baptism: Christ said that a man must be born of the water and of the spirit before he can enter the kingdom of God. This kingdom certainly does not end with this life. A membership in the kingdom extends into the spirit world, into and beyond the resurrection to the celestial worlds; yet water is an element found on the earth, and the ordinance of baptism is performed here. So important is it, that those who have not had the privilege of obeying this principle in this life may have the work done for them vicariously, the living being baptized for the dead. The Apostle Paul speaks of this in Cor. xv: 29, where he enquires: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"

And so in like manner, the covenant of marriage must be made in this life, and when performed by one having authority from God, it will abide into eternity. "Whatsoever God doeth, it shall be for ever." Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Here, then, was authority enough, and if the Apostle, clothed upon with this divine power from God, had officiated at a marriage ceremony and bound two hearts together for time and eternity, the stamp of approval would have been placed upon it in heaven.

In speaking on this subject the Lord said in our day through the Prophet Joseph Smith the following:

"All covenants, contracts, bonds, obligations, oaths, vows, performances connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed

on the earth to hold this power . . . are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Applying this principle to the sacred covenant of marriage the revelation continues:

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world;

"Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory;

"For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, for ever and ever." (Doc. and Cov. Sec. cxxxii: 15-17).

With the foregoing principles on the question of marriage understood and believed, there seems to be an unfairness in the matter brought up by the second question. Honest souls there are and have been, good and true men and women, who, because of various reasons have not had opportunity for marriage. Will they lose their chance of exaltation and glory, perchance because of no fault of their own?

Of such, and to such it may be said, Certainly not. God is no respecter of persons. The worthy shall receive all that their worthiness merits. How, and when, and where God will reward all according to their works, and give to each his exact due, we may not know; but this we know, that God is just. This earth is not yet ready to pass away and give place to a new heaven and a new earth. We may die, and go into the spirit world, but God's authority remains on the earth, and if necessary, it may do for us even after we are gone that which we could not do for ourselves. Men and women go through this world, and finish their journeys, sometimes long, and sometimes short, without meeting a kindred soul with which they can unite; but some time, if it is in the providence of God, affinities will meet, and if that meeting for the first time is in the world of spirits, what then? Have patience, O heart! God's arm is not shortened that He cannot reach you wherever you are. Know this that God's priesthood on the earth will remain through the Millennium of peace in which the earth will rest, and the people of God will labor for the salvation and exaltation of the living and the dead. The few temples which now stand in Zion will be multiplied, if necessary, into the hundreds, and for a thousand years "saviors upon Mount Zion" will labor therein. Then when the veil between the mortal and the spiritual becomes thin, how easy it will be for the ordinances of life, salvation, and exaltation to be performed in those temples for all who are counted worthy, no matter when or where they filled their earthly probation.

And so the Gospel revealed anew in this our day sheds a cheering light on the problems that have vexed the world and brought sorrow to many hearts.

There is hope ahead for all who will do their best in the time and place allotted them, and there are blessings unspeakable to all who live up to the light that God sends them. Do the right at any cost, and God will not forsake you. The end will be worth the effort; but there is no promise of heavenly reward to those who love darkness rather than light, or to those who reject the Gospel of Jesus Christ because of the fear of the world.

Young man or young woman, if the Gospel light has reached you, guide your footsteps by it. "Seek first the kingdom of God and His righteousness, and all things shall be added unto you." Fear not that God will forget you. Have faith. Trust Him who holds us all as in the hollow of His hand. The vital thing is for us to do our part now and here while we have the opportunity. If we will do this, God will take care of all else and our souls may rest in peace.

N. A.

THE following books are now in stock and for sale at this office: "Mediation and Atonement," cloth, 3s.; "New Pictorial Reflex of Salt Lake City," 1s. 6d.; Book of Mormon Ready Reference, paper, 6d.; History of the Church, vol. 2, 7s.; "The Castle Builder," 2s. The following numbers of the STAR for the year 1904 are wanted at this office: 12, 17, 21, 37, and 42.

Departures.—Elder Ole H. Anderson and George A. Knudson, with eight Scandinavian Saints sailed from Liverpool to New York, January 18th, 1905, per s.s. *Baltic.*

The following Elders sailed on January 21st, 1905, per s.s. *Winifredian*: Joseph Keller, Clarence C. Jensen, Cornelius H. Banks, William P. Davidson, Frederick Barker, Wallace Calder, Roland J. Freeman, Niels P. Anderson, Axel L. Fikstad, Joseph F. Quist, Joel M. Poulsen, Niels P. Sorensen, Emanuel M. Olsen, Finn H. Berg, Lewis E. Lamb. With the Elders was a company of fourteen Saints. Elder Keller had charge of the company.

NOTES FROM THE MISSION FIELD.

The Heat in Cape Colony.—Those of us who are complaining about the cold in England might get some comfort by considering the weather conditions in Cape Colony as told by President Warren H. Lyon in a recent report to President Grant. "Our worst difficulty," he says, "at this time of the year is the intense heat. I have never suffered from heat so much in my life. One can sit in the shade and shake sweat off one's finger tips at times; but we have been able to get along so far."

The Work in Leicester.—Elders Bachman and Foss report good work being done in the Leicester branch. Many strangers visit their meetings, and a goodly number are investigating the truth. They also report much success in their tracting.

On the evening of January 14th, a pleasant farewell sociable was given to Elder Roland J. Freeman, under the auspices of the Relief society. Seventy-five people were present, and a most enjoyable evening was spent.

Baptisms at Hull.—A number of baptisms took place at the public baths of Hull, Friday evening, January 13, 1905, Elder Orson L. Thomson performing the ordinance. There were three from Hull, two from York, and two from Goole, making seven who were baptized. Six of these are grown persons, the other being a daughter of one of the new members, her mother having been baptised at the last baptism held there. Confirmations were peformed at the baths, so that those from the other towns might return. There were present President Edwin A. Bingham, and a few Elders and Saints. Some friends were also present, and seemed very interested in the method used in baptizing. The Elders feel greatly encouraged in their work.

In the Historical Lake Region.—Elder Orson John Hyde writes from Penrith, under date of January 18th, 1905:

"I am pleased to be able to say that we have recently opened a new field of labor in Penrith, Cumberland county. Penrith is a market town of about ten thousand people. It is situated near Ullswater, which, by many, is considered to be the choicest of the English lakes. Within a small radius of the town are many old castles and Druidical remains. As Penrith is situated not far from the Scottish border, it figures prominently in all the wars between the Scots and the English, having been several times sacked by the contending armies. Although one becomes attached to Penrith because of its history and beautiful surroundings, still there is something which makes it far more interesting to the Latter-day Saints. It was here that one of our noble leaders, John Taylor, spent his boyhood days.

"John Taylor was born in Milnthorpe, a small town not far from Lake Windermere. At the age of fifteen he was sent to Penrith to learn the trade of turner, and remained there until he was twenty.

"He was naturally spiritually inclined, and at the age of seventeen was appointed a Methodist exhorter. It was while he was on his road to a nearby village, to fill his first appointment, that he received a presentment that he should go to America to preach the Gospel. Little did he realize at that time that he should join a people so despised as the 'Mormons'; that he should yet be an Apostle of Jesus Christ; that he should be called upon to go to jail with a Prophet of God, and see him shot down in cold blood, and at the same time receive four wounds himself, all for no other reason than that they were serving God. Strange as this might have seemed to him at this time, such was the case, for this champion of truth who served his time at so humble a trade in Penrith, afterwards became one of the beloved presidents of the Church.

"We deem it a pleasure as well as an honor to have the opportunity of presenting the Gospel, which he lived and died for, to the people who live in Penrith, and our earnest prayer is that we may find more such honest souls as was John Taylor, still frequenting his old haunts."

From the Prosperous Leeds Conference.—President Abraham M. Hill writes under date of January 16, 1905:

"Yule-tide is over and we are already standing well on the threshold of the

New Year. At this time it is gratifying to see the earnest spirit manifested among the Elders, and the way in which they have settled down to good, hard labor again.

"The Saints of the conference, as well as strangers, have certainly maintained their old reputation for kindly treatment and hospitality, and I desire to take this opportunity of thanking them for the generous reception they have accorded the Elders in all the branches.

"On Tuesday, January 3, Dr. and Mrs. G. Hodgson Higgins entertained the Elders, nineteen in number, at their home in Bradford. The 'boys' were treated to an excellent supper, after which songs, instrumental selections, and games were the order of the evening. Brother and Sister Higgins played the role of host and hostess ideally, and made the whole company feel thoroughly at home. Many of the missionaries remarked that it was the most pleasant evening they had spent since leaving the "valleys of the mountains."

"On Saturday, November 8th, 1905, a very successful district meeting was held in the Manchester Unity Rooms, Victoria Street, Halifax. Two services were held, at 2:30 and 6:30 p.m. The town had been previously tracted, and at the hours for meeting the hall was packed. Many strangers were present and listened attentively to the principles of the Gospel. The Elders from that district report that several earnest investigators of the Gospel is the immediate result, as well as the allaying of considerable prejudice.

"It gives me much pleasure also to report that on Saturday, January 14th, 1905, a baptismal service was held at the Wapping Road School Baths, during which eighteen souls were baptized, Elder John O. Mellor officiating. Confirmation and testimony meeting followed immediately after, at which the Spirit of the Lord was manifested profusely. It was a day long to be remembered.

"Present indications are that many will soon follow into the fold. The Lord is confirming His word with signs following and generously manifesting the fruits of our labors in this part of the vineyard."

"BY THIS SHALL ALL MEN KNOW."

FROM "THE CASTLE BUILDER," BY NEPHI ANDERSON.

This was only the beginning. Harald Einersen seemed to forget all else except the young "Mormon" Elder and his doctrine. He took him to Akerby, and gave him lodgings at Mrs. Jacobsen's, that they might be together. For a few days, at least, the interests of the West Akerby Club were neglected. The first thing in the morning, they talked. They went out over the hills back of the town, discussing as they walked. They rowed in the harbor, conversing as they rowed. The days were now warm and long, but the two men sat up half the night talking, talking. Harald's weather-stained Bible had never been in use so much before. It was not his nature to go into anything half-heartedly; so he probed, and argued, and questioned. What appealed to him most forcibly was the new light that was thrown on old themes. Why couldn't he have thought of these things? They were simple enough. Then, again, the "Mormon" did not try to escape from reason; rather, he tested all

his doctrines by it, as well as by the Scriptures. The question of salvation for the dead was met in a clear, sensible manner. Were the Vikings of old to be punished for the non-observance of a law not given to them? Justice answered, No. Were the Grecian, the Roman, the Chinese philosophers doomed to an everlasting hell? Justice and reason, yea, the Gospel of Jesus Christ, answered, No. The explanations given by the "Mormon" to these questions which had vexed him so were indeed satisfying.

"Last evening you were speaking of an apostasy," said Harald. "That is hardly clear to me; besides, if we admit of such a thing the consequences are so far-reaching and disastrous." The two were seated on a hill-top overlooking Akerby.

"Well," answered the Elder, "facts are facts, even if they are unpleasant. The fact that the whole of the so-called Christian world to-day is divided and sub-divided, each sect striving against the other, is conclusive proof that the pure principles of Christianity are scarce in the earth. Christ gave a key by which all men may test the Christianity of the world. He said: 'By this shall all men know that ye are my disciples, if ye have love one to another.' Apply that test to the nations. Are the Danes Christians, followers of Christ? Are the Germans Christians, disciples of Christ? If so, they love each other; yes, even with that love with which Christ loved them. But these two nations, adherents even to the same division of Christianity, go to war and slay each other. Do the English love the French? Do the French love the English? Both are Christian nations. Over in our country, the great America, we recently had a war. Methodists marched against Methodists and slew each other by the thousands. Baptists marshaled in arms against their fellow Baptists, and bathed their swords in each other's blood. Yet, they were all Christians, disciples of the same Christ, who had said that if they were his they would be one, they would love one another, even to the laying down of their lives. Imagine for a moment members of the Church of Christ taking up arms one against another! Christ is not divided. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Harald thought of the secret plots which even then were being talked about in the meetings of the West Akerby Club, but he said nothing.

"These evident truths are enough for me; still we have much historical evidence to prove the apostasy. The Scriptures tell of a time of great wickedness, when men would be ever learning and never able to come to a knowledge of the truth. Then the history of the great Roman church, and the Reformation, prove much. Luther said the Roman church had become corrupt. The pope said Luther and all his followers were apostates, and cut them from the church. Luther never claimed any renewal of divine authority from the fountain head in heaven. The fact of the matter is that Luther did not reform the church as regards doctrine, because he taught some doctrines just as erroneous as those taught and practiced by the Catholic church. What Luther did, was to break the chains of despotism which the popes had bound around the people, and for this he should have the honor due him. Now, coming nearer home, how was Christianity introduced into Norway? You have read history, how Olaf Tryggeson Christianized his kingdom by

killing, maiming, or driving from the country all who would not be baptized. Do you think for a moment that what Olaf brought to Norway was the pure doctrines of the Master? No; of course not. Then again, what about the Reformation? That was little better than the first introduction. The Catholic bishops were forcibly ejected, and their property seized. The spirit shown by the Lutheran reformers was scarcely Christ-like."

"Well, I have thought as much, myself," said Harald.

"Then, again, another phase of this divine authority will strike you as inconsistent. Who is the head of the church in Norway?"

"The king."

"And how did the king obtain a power which is divine?"

"Well, I suppose the constitution gives him that power."

"And who made the constitution?"

"Representatives of the Norwegian people."

"Yes; there we have it. The people, many of whom are not even believers in God, give godly authority! No; the stream is flowing up hill. Then, again, see how kings become converted. When the present king's grandfather, Marshal Bernadotte, was chosen crown prince to the Swedish throne, it was on the condition that before entering Swedish territory, he should embrace the Lutheran religion. This, you will remember, he readily did, for when he landed at Elsinor, he made solemn professions of the protestant faith before the archbishop of Upsala and the bishop of Lund. This conversion may have been sincere. I don't know; but it doesn't sound like the conversions we read about in the day of the first apostles."

"Well, but all this leaves us without a roof over our heads. What use is it all then?"

"My friend," said Elder Olsen, "we never demolish a man's house until we have a better one to give him. Listen to this reading: 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment has come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' I bear testimony to you that the angel here spoken of has come, and has delivered that same pure, everlasting Gospel again to the earth, with divine authority to preach it, and to administer its saving ordinances to all mankind."

A Definition of Faith.—Faith, in the sense in which I am using the term, is distinguished from knowledge, but is not necessarily opposed to it, though it may easily be misled into opposition. And, being distinguished from knowledge, the kind of assurance it gives is not, or should not be, intellectual certainty. On the contrary, faith would seem to be an expression of the imagination and the will, rather than of the intellect, though it be from the intellect that it takes its form. It is closer to music and poetry than to science. It is the operation of our passion and our desire, shaping in anticipation the forms and features of the unknown land which we are about to explore. I know no better metaphor for it than that—the passion in the explorer's heart, dictating the vision by which he is led. Because there is a horizon, because

there is space, because there is the unknown, therefore there is faith. Columbus had faith. But what he discovered was not the world of his dream. Only the dream helped him to discover it. And, spiritually, we are all in his position. We are Columbuses setting forth on our voyage. We need our dream, but we need also our compass. And the confirmation or dissipation of the dream hangs upon reality.—DICKINSON.

HOPE.

We speak with the lip, and we dream in the soul
Of some better and fairer day,
And our days, the meanwhile, to that golden goal
Are gliding and sliding away.
Now the world becomes old, now again it is young,
But "the better" 's forever the word on the tongue.

At the threshold of life it is Hope leads us in,
Hope plays round the mirthful boy,
Though the best of its charms may with youth begin
Yet for age it reserves its joy.
When we sink at the grave, why, the grave has scope
And over the coffin man planteth Hope.

And 'tis not a dream of a fancy proud
With a fool for its dull begetter;
There's a voice at the heart that proclaims aloud:
"We are born for something better."
And that voice of the heart, oh, ye may believe,
Will never the Hope of the soul deceive.

SCHILLER.

DIED.

ROWE.—At Stratford, December 29, 1904, aged 71 years, Mary Ann Rowe. She was a faithful member of the Stratford branch of the Church of Jesus Christ of Latter-day Saints. She was interred at Chingford cemetery, Essex.

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